1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

patina of the outer surface scraped off in places to produce a brown-on-white design.

Women usually have a small perforation in the middle of the lower integumental lip in which a common brass pin or a thorn is inserted with its point outward. The natives consider this practice more a matter of convenience than of ornamentation. The pin or thorn is removed for use whenever the owner needs a sharp point.

There is thus very little formalization in the pendants, necklaces, bracelets, armlets, fillets, and ligatures worn by the Caribs. So far as I was able to discover, none of these ornaments possess any extraneous significance which would indicate that they are regarded as fetishes or amulets.

In preparation for a dance or drinking spree both the men and women sometimes decorate their foreheads with the white underdown of the powis (Plates 11, *b* and 13, *a*). This ornamentation has been described by Mr. A. Hyatt Verrill as the "Carib tribal mark."[1] At the present time, this symbol is not used as a self-conscious designation of tribal membership by the Barama Caribs. It is worn only at sprees, at which times foreigners as a rule are absent, and at present can be considered functionally only as a type of festive ornamentation. Wild honey is spread on the forehead, and into this natural adhesive the white down feathers are stuck so that a thick fluff covers the forehead. Even its use at sprees is not invariable.

On festive occasions the women always paint their faces. The onto fruit is made into a paste and colored red with ruku (*Bixa orellana*). Different shades of red and black are made by adding lamp black to the paste, which is kept in a hollow section of dried bamboo and applied with the frayed end of a twig. Several designs are in use. Informants consistently stated that, although these designs had religious significance in the past, they were purely decorative at present.

Both sexes sometimes decorate their hair with flowers and feathers on festive occasions. The arrangement of these ornaments is quite casual, and their use is not an invariable part of the toilet.

Women usually wear their hair parted in the middle with either one or two braids hanging down the back. When the woman is at

[1] Verrill, 1917, *Tribal Relationship of the Akawoios.*

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assembly, nor is any individual endowed with the authority to make regulations for the other members of the group. The Indians are, of course, without writing. And, as might perhaps be expected under such conditions, there is also an absence of what might be called courts or judges. How, then, are the legal and judicial functions, which we have just mentioned as being necessary for group life, performed? Let us look for a moment more closely at the social organization in an effort to throw more light on the question.

The factors of tribal unity are territory, language and certain culture traits which are held in common, but are distinct from those of other tribes. Within itself, however, the tribe as such has no political functions and little social importance. The political unit is the settlement, a group varying in size from fifteen to fifty individuals who live and cultivate fields in the same immediate vicinity. These groups are located at wide intervals, usually in the jungle back from the river, and contact between them is consequently not close. Over each settlement is a headman whose authority, however, is decidedly limited and without sanctions. The headman is generally chosen by acclaim for life, or for the term of the existence of the settlement, by the adult men of the group. Several factors enter into his choice: his personality, his economic power, his physical strength. Occasionally a son or other relative of a former headman may be chosen, although such a relationship is by no means the deciding factor. In so far as the headman's personality carries weight, his opinions are respected and in that sense might be construed as part of the law, but few sanctions pertain to him which are not included among the prerogatives of the other members of the group as well. In other words, the headman has no special power to enforce his orders, and in case they are violated, punishment of the offender follows the lines laid down for all personal offenses.

As has been already stated, there is no constituted law-making body or legislative council. It is true, of course, that the adult men of the settlement do consult together on a great range of matters, but these consultations usually take the form of individual exchanges of opinion, much as gossip and conversation take place among ourselves. The only occasion on which all the men of the settlement are likely to be together is during one of the